

The University of Chicago

CODEX 2401—THE THEOPHANES
PRAXAPOSTOLOS

A PART OF A DISSERTATION SUBMITTED
TO THE GRADUATE FACULTY IN CANDIDACY
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF NEW TESTAMENT AND
EARLY CHRISTIAN LITERATURE

1931

By
KENNETH WILLIS CLARK

Private Edition, Distributed by
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In the University of Chicago Library, acquisition 855900 is a Greek New Testament manuscript of about 1200 A.D., discovered and purchased in 1929.¹ It contains the Acts, the Pauline letters (with the order: Philemon, Hebrews), and the Catholic letters; and is therefore known as a Praxapostolos. Of this type of manuscript there are known to be but three others in America. The codex has been listed by von Dobschütz under the number 2401.

The codex comprises 152 vellum folios trimmed down to 19 x 13 centimetres, of one column 14 x 9 centimetres which usually contains 32 to 34 lines, though variations occur between 29 and 36 lines. Twelve supplied leaves within the first nine quires replace lost folios. There are lacking today three more leaves unreplaced; the seventh leaf of quire 17 containing II Peter 3:16 to the end, the first leaf of quire 18 containing I John 2:13 to 3:8, and the first leaf of the later nineteenth quire containing extra-textual material.

The covers are of wood covered with red velvet, over which are mounted two brass plates and eight corner bosses. The front plate depicts the Crucifixion in details of Western

¹Edgar J. Goodspeed, "New Manuscript Acquisitions for Chicago," The University of Chicago Magazine, XXII:3 (January, 1930), 139-40.

Harold R. Willoughby, "A Year of Manuscript Acquisitions," The University Record, XVI:3 (Chicago, July 1930), 140-141.

art, while the companion plate on the back cover depicts the Resurrection. Both are considered to be Russian work of the eighteenth century.

The front coverguard is a fragment from a large size lectionary codex. On the first recto appears a colophon in a non-scribal hand, which reads: "The praxapostolos belongs to Theophanes, and if anyone removes it-----! Again, a scribal note in red just above the headpiece to Romans directs the reader to "look for the catholic epistles at the end, for the sake of the continuity of the weeks," that is, to keep straight the liturgical sequence through Acts, Paul and Catholics.

Throughout the codex appear double illuminated headbands. The Euthalian hypotheses are present for all except Acts and I John, and in addition the hypotheses of Theodoret appear for I and II Corinthians and Galatians. Subscriptions and stichoi notes sometimes appear.

The later nineteenth quire contains eighteen lines of pseudo-Dorotheus' Tractate on the Seventy Disciples and the Twelve Apostles, part of the Itinerary of the Apostle Paul, and lectionary tables for both Synaxarion and Menologion.

There are distinguishable four hands in the manuscript. Two are contemporary scribes in the same scriptorium or monastery, who collaborated in copying the manuscript. The one, however, has done the bulk of the work - 120 folios as compared with about ten by his assistant. The second has supplied twelve

folios of text (ff. 5, 10, 33, 44-46, 53, 56, 62-64, 70), and has also provided the nineteenth quire (ff. 143-152). Not the least interesting and important hand is that of the corrector, in a black ink which attracts attention to the errors of the main scribe and his assistant. The special interest in this corrector arises from the type of his exemplar, for in Acts his black ink has rendered many notable Western additions.

The four paleographical elements - main scribe, assistant scribe, second hand, and corrector - appear to be of the thirteenth century. Yet the first two and third may be the span of the century apart. The corrector appears to have done his work sometime between these two periods.

The text of the manuscript has been collated with the Received Text, specifically Lloyd's reprint (1863) of Mill's edition of Stephanus 1550.¹ Study of the text has led to the following conclusions:

1. The manuscript has a mixed text.
2. The textual base is Syrian, but pre-Syrian readings are numerous (56% of the supported significant variants).
3. Of the pre-Syrian element 18% is purely Neutral, 32% purely Western and 50% common to both types. Thus the Neutral text is preserved in 68% of the pre-Syrian readings, and the Western text in 82%.

¹It is proposed to publish the collation and study of the text in a future volume of the Historical and Linguistic Studies in Literature Related to the New Testament, issued under the direction of the Department of New Testament and Early Christian Literature of the University of Chicago, published by the University of Chicago Press.

4. This pre-Syrian element is not, however, evenly distributed in the literary units of text - Acts, Paul, Catholics. Acts is the most valuable, with a dominant Western strain. The Catholics show a dominant neutral strain. The text of Paul is the poorest in the manuscript.
5. Within these main divisions, the text is spotty, showing relative excellence in certain portions (Acts 25:8-28:31, Eph. Phil. 1 Thess. 2 Tim. Phem. 2 Pet. Jude) and relative inferiority in other portions. (2 Thess. Tit. 1 Pet. 1, 2, 3 Jn.)
6. The manuscript undoubtedly is allied with von Soden's I type. It relates especially to the I^c group, and within it particularly to I^{c2} manuscripts. (614, 383, 876). The alliance both vindicates and qualifies von Soden's sub-grouping, since 1518 of the I^{c1} group is closely related also.
7. The most excellent text of the entire manuscript is that of the last four chapters of Acts, beginning about 25:8. This, in turn, is recognized as two units rather than one. 25:8 - 26:13 is predominantly Neutral. 26:14 - 28:31 is predominantly Western.
8. In Acts, our text most closely resembles that of MS 614 (formerly 137). This is true especially in Acts 26:14 - 28:31.
9. In Acts 26:14 - 28:31 our manuscript is an important member of a family composed of at least four Greek cursives - 614, 2401, 1518, 876. The text is dominantly Western, finding strong support in the Old Latin and Harclean Syriac.

